

M1823
Friday, April 17, 1970
Westtown
Group IV

So celebrations of birthdays we leave for tomorrow, Saturday and Sunday. Today we talk about the Barn, about progress, about difficulties. We'll start with difficulties. It has been very difficult this week. It's necessary to suffer through certain things even if one doesn't wish it. It has to be met. Conditions are not the way we make them. We are very puny, tiny; we know that. A little bit goes wrong with an explosion and there our plans to go to the moon are not fulfilled. Just a little bit of something, unforeseen, very small, tremendous consequences. Each experience will have its consequence. Each event, like a ripple on water, it extends. One doesn't know; it goes over into space. maybe it continues, but our instruments are not fine enough to know. They say a word, it goes out on the air, after a little while it disappears as far as our ears are concerned. How do you know if it doesn't continue like a sound continues for a different set of ears like a dog which we don't hear? Because we are not capable. We are limited with the instrument. We try to develop it. We become very sharp with the instrument, almost impossibly so, quite lovely and admirable, still limitations. Limitations to growth of a man. Limitations to his power. Limitations to his strength to resist. Try to make a detour around the forces of Mother Nature that they won't hurt a man. They will hurt in time. All Mother Nature has to do is to fold up the Earth, and there we disappear in the precipice ... precipice. All the time these kind of canyons, they arise, they are made, for some reason one can say, "The devil." They create suffering. They separate us. Separation cannot be over bridged, and only in very special cases. We pick up the threads where we have left it; we try to patch it together again. At best, it becomes a patch quilt. It's not continuous in our life. The only thing that does continue of course is life itself, within one. And even that is covered up many times that we don't even see it

or recognize it. Or that gradually it doesn't need as much of the body anymore so it can continue to exist without too many manifestations. The whole process of hibernation. What takes place in that kind of a state? Just a little bit of breathing like a lamb, and no more, and just a little food to give to blood to circulate, to carry around a little bit of food to feed that what are the muscles or certain organs which really don't function and at such a low level; and that we still continue to call life. There is tremendous difference when the instrument could be developed, when there would be something that actually could remain capable regardless of conditions, something that could be developed which can over bridge a canyon. One can yell across now. One can say words. No one knows where they go. They're echoed back sometimes. You get it back to yourself. You don't know if it reaches someone. You hope it will; and when it reaches, you hope it will be received, but you don't know if the instrument is then adjusted, as it were, that it's on the same wave length, but it can receive it, that it is open all the time.

What is this idea of eternity? That whichever way we think or feel, whatever we are doing, that we remain eternal and life keeps on coming out, that constantly this wish for discovery of life, new life in a new form, but the same life in the same form, the same life in a new form, finally so completely new that it looks as if life is new. A rebirth or a continuation on a higher level. An understanding with instruments which are finer, more pure, more real, more one's self, more the way we really are; and such a long time it takes to discover what we are. All the time that kind of a process with the barn, with the people, with the weekend, with the week, with events, suffering, requiring decisions, hope, then sometimes one sighs, "Thank God, this is over. Now, what next?" How strong are we as a group? What can we stand at the present time? What is it that

really could destroy us still? Have you ever thought of that? The possibility of destructions remain. A destruction, and a destructions of many things. Different kinds of ways in which we all happen to live and some have to be destroyed and some will be destroyed without our knowledge, without our wish. We want to hold on. We cannot always hold on. We don't know how, how to let go even, so how could we hold on to a thing? Because all that is still a very low level.

We still live at the low level. We have to admit it. There's no use beating around the bush so that when we have a little meeting, we talk about Work; and gradually out of Work certain things come forward more or less in agreement with each other, constantly bringing back that what is fundamental in Work: the aim. An aim for all of us to get more knowledge of ourselves, to be able to develop the instrument of perception to have ultimately extra sensory perceptions, what Gurdjieff calls the sixth and the seventh sense. It is extra, but it is perception. It's perception of a different kind of a level. It doesn't belong so much to Earth anymore. And if one wants to develop it, one has to start by trying to live there, to live during the day, during one's time on Earth, to live in thoughts and in feelings which are a little closer and a little freer. And sometimes one knows that; and I say, "I wished I could call it Work." At the same time I am changing and I see certain things and I have to be so careful that what I see is the reality and not another kind of a *fata morgana* which again passes by.

How do we keep our feet on the ground and at the same time walk with our heads in the sky? How can we connect it? What is there within us that can bring about a relationship because we need a relationship, a relationship between 'I' and it. Why do we call it 'little 'I'? Because it is very small. But there is nothing to be compared or not

to be confused with a little terminology of Ouspensky when he talks about little 'I's. It is such an absurdity, and such a stupid comparison, and perhaps a very dumb translation. It is so confusing that afterwards we say little 'I' and then think those are the subjective elements of certain ways of how we are during our lifetime on Earth unconsciously taking one or another facet of oneself and present it to the world also. One says then of course, "I", but one says or then should one really say "it" is again acting up. The little 'I', the small 'I' but pure, lovely, I would almost say lovely to look at, but it is not to be looked at yet. It is still in conception, you know. It is not even visible; it is not even that kind of reality. For a long time it remains conceived; it has to be born. It is so small that it cannot be as yet without your care. That relationship extends gradually from it towards the possibility of an 'I.' That is why the relationship is so important because that's the road we have to take. The road of Objectivity, it will lead to a little 'I.' Even if I say, "I wish to create it." Of course by extrapolation, I create it. I create it as it were in the future, but then I want to have it closer so I bring it now as close as it can be; and I say, "It has to exist simultaneously with it. As it is operating, so could 'I' operate." Still, it is small, and it will be a long time before it can even be born after the conception. Nine months, the months of the Enneagram before the 'I' is born. All that time the law of seven continues. Gradually in such conception, after the third month, after the sixth, and after the ninth. Finally there is a triangle, and then the cycle is completed for conception to birth. Then 'I' is born. Then 'I' becomes, I would now say 'touchable'; but then 'I' starts to become part of the extrasensory perception, that kind of a world outside of and within us; and then, very grateful that there is something of that kind tangible because then it starts to operate. Then it starts to make itself known to one. Then it

starts to assert itself; then it needs even more food because it cannot be fed by ordinary life anymore. That is what was the original wish. And one has that wish, wishing for the birth of that kind of a child, but then it has to learn to live by itself on its own, under your guidance, under your guardianship. And you have to travel that road towards 'I' day after day. You have to travel that so that it becomes well trodden, so that you have no mistake anymore. You recognize it. Each time you are on the road you know what are the little sign posts. You know when you pass this house. Then you know when you go past a little corner. Then all of a sudden there is a vista. Then you go through the woods. Then it is dark. Then it is light again. That is the road between it and 'I.' That we travel for quite some time until finally, in Work the emphasis is on 'I' and not anymore on it, not as much. We say then that this 'I' is in touch with us, is Aware of us, but that we are so small that the 'I' only can see life and not even the form. That is to indicate how small we ought to be in the eye of 'I.' If we can only recognize that that should be a logical result of work, then I don't talk all the time about myself. I am only then it, that this body, with a little manifestations. I am only a little object which then becomes noticeable to 'I', and 'I' functions in such a way regarding it that all that 'I' dares to say, "I Observe you." And it's all it can say in the beginning; and it's all it ought to say. The emphasis then is 'I' present to me. Is there something that I know could be Aware of me? And the more I can let go of what I think I am, the more I can realize that my feelings about myself are really quite infinitesimal, that they don't amount to too much, but that gradually that what has the predominance and which will gradually be able to grow will be 'I.' Really. One must continue with life on Earth. One must do on Earth what one can. One has to consider conditions of form, conditions of man, fellow man,

friends, neutral, enemies, all of them living. One must continue to exist in sociological conditions as they have been created. In weather of nature, Mother Nature, sometimes protecting, sometimes not. We try to hide behind the skirt. Sometimes the wind simply lifts the skirt up and there we are, exposed. Even if we say it's not our fault we protect ourselves if we can against thunderstorms, lightening, all of a sudden exposing ourselves as we are, simultaneously like a moment. "Here I am in the eyes of what?" Of God," one says, "In the eyes of Mother Nature?" You see, it is comparable. It becomes in the eye of one's 'I' then. "This is what I am." That kind of reality.

When you talk about Work talk as much as you can about 'I.' Use yourself still as an object for the Observation process. Become acquainted with yourself constantly pointing to the relationship between you, it, and 'I,' how it should be. Try to see as much as you can your own life in the presence of God. See what it is that 'I' means for you, that you can when you say, "I Work. I try. Something in me ought to Wake Up," that the emphasis is all the time on the state of Awakening, on the state of Awareness. That that has to be recognized. That is the end of that relationship and the accent should be placed more and more from the object willingly to travel along the road of this relationship towards 'I,' finally arriving there, carrying with you your wish that you hope that the existence of 'I' will be continuous and eternal.

'I' returns your gift to you. 'I' gives you information. 'I' tells you the truth about your self. 'I' gives to it information enough. 'I' tells you, "You are this. You are that." And you know in such a case that there is no further question about it because you know intuitively that that is the truth. When you once know the truth and you know you cannot get around it, you will want to accept it because when it becomes an absolute

fact, it has to be accepted. Don't try to associate anything else with it. Don't try to reason it away. You face it because that is there. How is it there? Because all of you acknowledges the existence of that as truth. Your mind and your feeling, also your own little body will acknowledge a fact of the truth. When that is there, the truth is for oneself the sun. That is acknowledged for us when the sun is above the horizon. When the sun is not clouded and there is no rain. When there is, you might say, "A good, fair day," so that then the sun can be recognized by us. And even in looking at it, we turn away because there's too much light at once. That's what I mean by the instrument. How poor we are, as we as children of God cannot become children of the sun. That we do have to be satisfied to remain children of the moon. And that that should change, and that that kind of reflected light, which is nothing else but shining over a certain piece of ourselves, which has become a manifestation for one. That gradually ... it is not a flight to the moon that we are interested in. We constantly remain subjective in doing it. If we could only fly. Fly away even without a purpose. Fly away in between the stars and disappear. Fly away in such a way that there is no more bondage and having settled all our debts to Mother Nature, having given whatever was necessary for fellowship, for recognition for ordinary affairs of ordinary life. Living in a group, with a group in a little community, attending to, day after day and year after year, to embellish, to help to make things grow. to do what you can during such a period within your means. And all the time, you remember that there is a relationship which you cherish more than any of the Earth's. So that ultimately you will say, "I am going home this time. I don't have to be here, not any longer than is necessary."

This is what little groups are for. When you talk, talk about that. Talk about where to plan the flight of freedom. Where in your inner life? Where in your conscience? Where in that what you consider more important for you, will you give the 'I' a place to plant? In the center of your own world when it has grown out to its full blossom and fruitfulness and then could remain forever and ever just as life exists.

To future meetings with an understanding on that kind of a basis.

Meeting stops and then begins again

If one understands the five rules of Objective morality. Obligonian strivings. The obligations for anyone who is interested in further development of his life. He has to know very well what it is to have such strivings, not Objective, but subjective. I've said several times of course that the first three are more or less for the understanding of ones life on Earth; and they mean the protection and the caring for each center. But you see, already in the little description particularly of the second Obligonian, there is already creeping in something else which has a different kind of a perspective. And although I keep on saying, and it is a question of a purification of ones feeling, something is already introduced of the purification of an emotion. So if I ask now what is it we do in ordinary life that can be compared to such strivings. Of course they are rules of the ethics. Rules of being able to live together as human beings. To be open to each other and to be contained. To be able to give and to take. To be able to be quiet and at times to make adjustments so that one becomes part of a group as a whole, including their activity. All of this still is ordinary life, and it will involve a kind of control.

To control has to come from your consciousness in this case. It has to come from certain laws you understand with your mind. That is still the idea of unconsciousness that whatever we call that unconscious state still should learn how to be in respect to the behavior of a human being. The law does not come from your conscience when you are unconscious. Your unconscious is not free. Neither is your un-conscience. Neither is the ability to fear freedom. That is why we remain bound in this unconscious state and have to assign to the unconscious state a certain amount of giving it order, giving it authority. And the laws then simply as dictated by ones mind have to indicate that the mind is sufficiently alert to unconscious states of ones centers, to the unconscious state of ones body, to the unconsciousness of a feeling, and of course to the thought processes. That is framework. That belongs entirely to the Earth with a little bit of feeling mixed with it, a little bit of a planetary level. I've said that those two planets that are a little separate from the others -- Venus and Mercury, which are separated by the Earth itself regarding the Sun, the so - called inner planet, the outer planets in space, that is where one wishes to go when one wants to grow up and will want to understand what are real emotions. For the time being unconsciously. One cannot count on one's conscience because it is not developed. It has not the facilities of development. In the first place, it is not wide enough; the second place it is bound to the body. The struggle will be afterwards to separate; but for ordinary morality you can be guided by just take care of your body. Take care of your feeling in relation to other people. Take care of your mind so that the words you speak are meaningful enough and that you don't fall into drivel or blah blah or stupidities. That's a very simple rule in

ordinary life. We live in accordance with it because even if you try with all three unconsciously, you forget the fourth and the fifth also unconsciously.

What is the fourth? The fourth means that in ordinary life one introduces different kinds of lives of other people within ones own world. It simply means that in ordinary life one has to learn to become unselfish. That is nothing really special reserved for Work. There it is on a different kind of a basis because then that's where your life will be in consideration of others will be your conscience. But in an unconscious state of ordinary morality it is still ethics which you can pronounce rules of conduct, things which you can more or less describe with your mind. But in your mind it also has to be understood that selfishness should not have a place when it is selfish, but there is love of self which is right and always will be right, particularly right when you do not take anything away from someone else.

But even ethics goes further than that because ethics also recognizes certain sacrifices on your part. It becomes reasoned out. That is, if one does it in accordance with the book, that is why we live with the **(WORD?)** doctrine so often and want to look it up in order to make sure. And as soon as it's there, a little law, and we follow it, we are satisfied. This you might say is the 'herd instinct' which is still in unconscious human beings. This phenomenon on Earth which looks all right because on this is based cooperation. It is on that that one wants to be nice with neighbors, friends of each other, not to harm anyone. And as I say one lives in accordance with the book, the book which happens to apply to the particular civilization in which you then happen to live. That is the rule number four of an Obligionian striving in an unconscious state, ordinary morality. And sometimes it is embellished. Sometimes it belongs to rule number five,

also unconscious. Also reasoned out. Also coming to a logical conclusion that that what one now is considering as one's companion ought to be appreciated. Many times it takes the form of giving such a person a certain respect. Or sometimes one wants to do right to them or to him or whatever it may be by putting them on a pedestal. Or sometimes one takes the ordinary route of writing a little story about such a person, an acknowledgement. And reversely, a person sometimes looks for it and he calls it respect, but it's usually in the mind. Very seldom that the heart, that alone even, the heart, and not even the solar plexus, enters because it is superficial. It is newspaper material. It is not permanent enough. For that is a replica of the Earth. It reflects the Earth; but still there are five of such rules, and those rules we must acknowledge.

The rules of the five of the Earth have to be met and have to be fulfilled before you can leave the Earth. That is the law as given by Mother Nature. Sometimes the interpretation which gradually has become interpretation of other laws, which laws are not understood any longer and then they have taken the form of an unconscious description and it has become dogmatic simply because that is then the rule and everyone can conform when he doesn't want to make any enemies. You stay within that law, within your framework of the Earth, within the framework of community. Sometimes you are within the framework of a church, definitely within the framework of politics, and if you possibly can, within the framework of the rules of sociology. So that even the prescription that you should not steal, that you could follow it; and that you hope that you're not too poor and that you don't feel compelled to get a loaf of bread for your child when it is too hungry, and of course that you won't kill, and of course that you take care of yourself, and you don't try to do away with your own life. It is still

unconscious states and it is still dictated by the head. As I say, very seldom with the feeling because it is not free.

What happens when the head becomes troubled and these rules fall through? They as it were disappear. One becomes confused in one's head when one is troubled. One sometimes causes through all kinds of stupidities and nonsense ones brain to be damaged. It is very interesting and perhaps not so interesting, but we live in that kind of an age where almost anything goes and anything has gone on before and probably will continue it. So that the influence on drugs on your brain, not known at all what they do to it and not at all known how long they are a fact will remain that they call that kind of a damage. So that in that kind of a case your brain cannot function because you might say it's over activated like in the case of LSD. You can get also into a stupor and then there is more damage. And when you wake up out of that kind of a stupor, afterwards, you try to behave like an ordinary human being; you have lost the control already of the movements of your self. But what happens when the brain gets damaged and then cannot rest and cannot really take in things any more and it keeps on being active because the over stimulus is not as yet counteracted by any kind of a chemical and a tranquilizer doesn't help it because it doesn't do away the damage it just puts the state a little bit ... it shifts it; it does not cure. Whatever new cures may be found in time, it doesn't matter very much. We already have too many examples where these kind of a damnable drugs have done such damage that we will for years and years to come live under the influence, and that there will be people where such so-called 'activated brain,' so called 'having made a trip' will still suffer before any kind of an influence which now

such chemical has had and still is lodged there because they are tenacious, before they will be eliminated and then a person could become normal.

The cure for it is activity of a physical kind, but the difficulty is that when the brain is in such low state, that is of wanting to have only one thing, which is the constant activity of the brain itself. It leaves no room for other kind of thoughts. And it prevents a person from really resting and giving the brain a chance; and as a result they cannot sleep. At the same time, ordinary life makes the body tired and it requires sleep in order to recuperate. And it cannot recuperate because there is no sleep, physical sleep, the ordinary sense. And then gradually the brain becomes numb; and it becomes less and less wishing even to think. Then comes to a point where it does not care any longer. And that it is the danger point because when it doesn't care, not even the desire or forcing a person to become active physically is of any help.

Such things are caused by drugs. I've said it so often already over several years. Ever since the first time when I happened to meet Leary , and I warned at that time about the danger, but of course no one wants to really to believe it. It was so nice to have little trips. They see the consequences of this and what will we do? How can we counteract? How can we remain encouraging? How can we prevent more damage? By means of tranquilizers keeping them quiet and not really curing what is there? And every once in a while we get a new kind of a chemical that will do the trick. At the present time it is lithium that is supposed to help. You see, the body is a strange kind of conglomeration of the greatest majority of carbon and hydrogen, some oxygen and of course some (benito?) -nitrogen. That is practically all that we call organic chemistry. But in the body there are certain elements which from the standpoint of the body are

quite rare; and we discover it every once in a while what it may be, and in very small quantities. Like for instance boron, that has a definite function to fulfill like zinc has a definite function. And now we add to it a little lithium. We have already considered iodine, things of that kind, which have a far reaching effect even in small doses. And it is possible, of course, that one can counteract another kind of a chemical. Although in the case of LSD and heroin, they are not organic in the real sense of the word. And that sometimes the damage that one has done is aggravated by putting another chemical in which is also inorganic or perhaps even too much inorganic, not at all adapted to be able to come to terms with another chemical which is a poison.

We live in that kind of an age. We have to take it and accept. We have to learn how to live in it. We have to learn how to understand our own framework. With that we start the five rules of ordinary ethical culture to be in an ordinary sense a good man, kind, not necessarily too angry at times. Also, honesty comes already in; and to some extent repression of conceit, but one lets that go because on the Earth, a little bit of that doesn't matter so much. We've made adjustments to vanity; and we have made adjustments to hypocrisy. And we know what lying is; and since we know it, it has already become a language.

When one goes over from the object to the Objective from the subjective, it becomes a different kind of a level. And then a man when he Works uses the five Obligationist strivings as a guide for himself. And everyday on Earth he should, at the end, consider his three different centers. He should ask himself, "What have I done to maintain my physical body in the right condition? What have I allowed as feelings for myself in relation to that what is really important for me as my life?" And he should ask

himself, "What kind of thoughts have I arrived ... allowed to play with me? How much of my intellect was because of habitual forms of behavior not even there? How often have I misused even cliches or certain things that are completely irrelevant or repetitious? How often have I used energy of a very good kind for a very bad purpose?" Those are the three at the end of the day.

You see sometimes I will say, "Those who are interested in the activities at the Barn should at the end of a week consider their behavior as the managers of such activities." That they then should look at a week's work and how have they been during that week answering to a responsibility which they have taken upon themselves. And that ... for instance, the bakery; for instance, the bookstore; for instance, the sound workshop; for instance, the railroad store; for instance, the garage; for instance, the woodworking shop; to name only those with which we definitely are familiar. To ask, "What have I done in respect to furthering such conditions of such activities for which I've given my word? How much have I lived during this week in the image of such an activity, trying to make out of the image a reality and attending to it?" And this time one asks with ones Conscience because that is where the Objectivity has a different kind of an aspect. It is no longer the mind that tells you. It is your Conscience. And hand in hand with that will go an emotional state when the emotion gradually separates from your physical body and the manifestations. So that then the second Obligonian striving is really an interested ... an interest in that what concerns an emotional state of a man, and that the emphasis is on the man wishing to become sufficiently cognizant of his place in this life in relation to life existing on other, let's call them 'planets' or 'stars' or 'heavenly bodies.'

This is how it starts when one starts to Work for which you then have a guide. It is not as yet a measure for your 'I' because as I have said for the first three, it remains for living one life; and a period of gestation, is only during that time trying to form the principles of 'I.' So that during that period of conceiving and letting it grow as it were within, that you and your thoughts and your feelings surround 'I' with a possibility of a world so that when it can become born, it enters into that already more or less equipped with a wish to find out what it is. And this then becomes the striving number four. What it is to have life? What it is to recognize life everywhere else wherever life exists, and to love life for life's sake. And gradually to understand what is the concentration of life if even if we use a little bit of a symbol and calling it God for somehow ... for some reason or other still giving a little benefit to the ... to the feebleness of our mind. So that then that fourth one becomes extremely important because that will depend on the development of your Conscience.

And then after that, number five. What is this really? What is this kind of a striving to help alleviate the load or also to reach a state of Martfotai? Of that what a man should become so that then he will be able to communicate and to tell and to show and to be, and then to manifest. We call it sometimes 'Participation.' Sometimes we call it 'to return to Earth.' Sometimes we call it 'the fulfillment of the obligation of being a child of God in recognizing him as a father.' But in any event event, it is, as it were, a return to Earth. It is like the Enneagram returns to the point of origin at nine, and before it goes it on a new cycle through one, two, and three, and so forth, that it comes back again. It is like a snake biting his tail. It is a circumference of a circle. It is a circle

which can become a point. It's also a circle which can expand. It is the world of Man in which finiteness has been understood as infinity.

So you see, when one says, "Five strivings," you ask, "Which one do you mean? Is it my life on Earth?" You can say, "I am working for it." At your end, in case you ask, "Is it regarding God," you can say, "Yes, I hope someday I will be able to understand it in full so that I can then write my own obligations. That I can write on my own Conscience what is the law for my own Magnetic center. That I start to understand the language of a Conscience and that I then charge my Conscience to be the judge for what now should take place with my brain in order to give that Objectivity, Impartiality in full, and the understanding. I say again, "Infinity," in the moment when the moments are closely related to time, seconds, when that which is non dimensional has appeared and arisen from the dimensional world. And Man when he has started to grow, his changing, his personality into an Individuality.

I said the other day, "Beelzebub has hooves because he is an Individual." The hooves are one's own. Your shoes only protect your feet; and they are not made by you at all. You need always something else. Even if you have dexterity you still use leather of some other being. Your hooves are your own. They are hardened flesh becoming practically bone as strength so that when you plant them they are there to be relied upon; and when you walk, your hooves, they leave a mark to indicate where you have been and which direction you are going.

I hope you have a good weekend. And I wish you all a good night and a good rest.

The End